ARTICLES

OF

VISITATION and *ENQUIRY*

Concerning Matters

Eccleſiaſtical,

EXHIBITED

To the Miniſters, Church-Wardens and Sidemen of every Pariſh within the Arch-deaconry of

Glouceſter,

In the Firſt VISITATION

OF THE

ARCH-DEACON.

LONDON, Printed for *William Leak*, at the Sign of the *Crown* in *Fleetſtreet*, near the two *Temple-Gates*. 1663.

The Form of the Oath to be administred to the Church-Wardens and Side-men of every Parish.

YOU shall swear, That upon due and faithful enquiry, you will make a true answer unto every Article in this Book now given you in charge, all affection, favor, hatred, hope of reward, gain, fear of displeasure, laid aside. And present every person that now is, or of late was inhabiting within your Parish, that hath committed any offence, or omitted any duty therein mentioned; neither presenting, or sparing to present any person, contrary to truth. And this you shall do, as in the sight of God, uprightly, truly, and impartially. *So help you God.*

BIBLIOTHECA BODLEIANA

The oath I gave in these words.

Articles

you shall swear. that you will faithfully present to all the Articles given you in charge at this visitation of the Archdeacon of Gloucester according to your best skill and ability. So help you God.

Articles of Viſitation and Enquiry within the Archdeaconry of GLOUCESTER.

SECT. 1. Concerning MINISTERS.

I. IS your Parſonage or Vicarage void and deſtitute of a Miniſter or Curate? how long hath it been void? and who is known, or accounted to be the rightful Patron thereof?

II. IS your Miniſter a Prieſt or Deacon, Ordained by ſome Biſhop, according to the known Lawes of the Church of England?

III. IS he Defamed, or ſuſpected to have obtained either Holy Orders, or his Benefice, by Contract or Simony? And,

HATH he been lawfully inſtituted and inducted into his Benefice, as you know or believe? and did he within Two Months after his Induction, openly, on ſome Sunday, in the time of Divine Service, in the Parith Church of his Benefice, read the 39. Articles of Religion of the Church of England, eſtabliſhed by Authority, and there Publickly declare his Aſſent to every one of them? and did he openly and publickly before the Congregation (according to the Act of Parliament) declare his unfeigned Aſſent and Conſent to all things in the Book of Common-Prayer contained and preſcribed, in theſe words, and no other.

I A. B. do hereby declare my unfeigned Aſſent and Conſent to all and every thing contained in and by the Book intituled, The Book of Common-Prayer, and Adminiſtration of the Sacraments, and other Rites and Ceremonies of the Church, according to the uſe of the Church of England, together with the Pſalter, or Pſalms of David, pointed as they are to be ſung, or ſaid in Churches, and the Form, or Manner of Making, Ordaining and Conſecrating Biſhops, Prieſts and Deacons.

IV. HATH he any other Ecclesiastical Benefice, Prebend or Dignity? is he constantly Resident upon his Benefice amongst you? how many weeks in any one Year hath he been absent from it, without urgent Necessity, allowed by the Bishop of the Diocess?

V. IF your Minister hath a Curate to assist him, is the said Curate in Holy Orders? an able, Orthodox and Discreet Person, and Conformable to the Lawes and Orders of the Church of England? is he Licensed by the Bishop to serve in your Church or Chappel? and doth he serve in any Church beside?

VI. DOTH your Minister read the whole Common-Prayer distinctly and reverently every Sunday and Holyday, and observe the Orders, Rites and Ceremonies prescribed in that Book of Common-Prayer, at Morning and Evening Service, Administration of the Holy Sacraments, Celebration of Marriage, Churching of Women after Childbirth, Visitation of the Sick, Burial of the Dead, and pronouncing Gods Commination against Sinners, use the Form and Words prescribed in the Book of Common-Prayer, without any Addition, Diminution or Alteration of the same? and doth he use all such Rites and Ceremonies in all parts of Divine Service, as are appointed in the said Book?

VII. WHETHER your Minister, after he hath Consecrated the Bread and Wine at the Communion Table, doth first receive it himself, and deliver both the Bread and Wine to every Communicant severally, and give Notice publickly in the Church at Morning Prayer the Sunday before, for the better preparation of the Parishoners? and doth he admit to the Communion any notorious Sinner before Repentance, or such as refuse to kneel, or deny to be present at publick Prayers?

VIII. DOTH your Minister at the Reading or Celebrating any Solemn or Divine Office in your Church or Chappel, wear the Surplice? or being a Graduate, doth he wear a Hood, according to the Order of the Universities, agreeable to his Degree?

IX.

IX. DOTH he also observe the Holydayes and Fasting-dayes, and also the Ember Weeks, and the yearly Perambulation in Rogation Week? and doth he give Notice to his Parishoners of every the same Duties in the Church in the time of Divine Service, upon the Sunday next before?

X. HATH your Minister been Licensed to Preach by the Bishop, or either of the Two Universities, or by any other lawful Authority? doth he then constantly, unless in Case of Sickness, necessary Absence, or other reasonable Impediment, himself Preach in your Church or Chappel, one Sermon every Sunday?

XI. DOTH he in his Sermons four times in the Year at least, Declare the Kings Majesties Power within his Realms, to be the Highest Power under God, to whom, all People within the same owe Loyalty and Obedience, and that all Forrain Power is justly taken away?

XII. DOTH your Minister every Lords Day and Holyday before Evening Prayers (for the space of half an houre at least) hear the Youth, and ignorant People of your Parish, repeat the Catechism set down in the Book of Common-Prayer, and in the time of Evening Prayer, after the Second Lesson, Instruct them, and Expound to them some part of the said Catechism? and doth he prepare, and at fitting times Present them, being so Instructed, to be Confirmed by the Bishop? and doth he endeavour to Reclaim all Popish Recusants, and other Sectaries (if any such inhabit in your Parish) to the true Religion established in the Church of England, and to their bounden Duty in obeying the Lawes, and submitting to the Government thereof?

XIII. DOTH your Minister or Curate neglect to Visit the Sick, or delay the Baptism of any Infant that is in danger of death? is there in your Parish any Child past Infancy, or other person of more years, through your Ministers default, or otherwise, yet remaining unbaptized in your Parish? doth he

be Baptize any without Godfathers and Godmothers, who have not first received the Communion, or admit either of the Parents to be Godfather or Godmother to their own Children?

XIV. DOTH he in his Sermons Preach sound Doctrine, tending to the Edification of the People in the Knowledge and Faith of Jesus Christ, and in Obedience to Gods Holy Commandment? or hath he at any time (as you know, or have heard) held Conventicles, or secret Meetings, tending to the Depraving of the Common-Prayer, and established Government of the Church? or Preached any False, Heretical, Seditious or Schismatical Doctrine, tending to the Breach of the Unity of the Church, and with intent thereby to draw the People into Parties and Factions, to the disturbance of the publick Peace, and Unity either of Church or State?

XV. HATH your Minister presumed to Marry any persons in private Houses, or elsewhere, out of the Church? or hath he Married any, who being under the Age of Twenty one Years, have not had the Consent of their Parents; or without Banes first duly published on three Sundayes or Holydayes in the Church, unless he had a sufficient Licence or Dispensation so to do? or if he had, hath he Married at any other houres than between Eight and Twelve in the Morning, or any times of the Year prohibited by the Law?

XVI. DOTH any person Preach in your Parish as a Lecturer? hath he Allowance from the Bishop for so doing? doth he before his Lecture read Divine Service, according to the Book of Common-Prayer? and is he Conformable to the Laws and Orders of the Church of England? and in his Prayer before Sermon, doth he observe that Order that is prescribed in the 55. Canon of Ecclesiastical Constitution?

XVII. HATH your Minister taken upon him to appoint any publick or private Fasts, Prophecyings, or Exercises not appointed by Authority? doth he, or any other, either Minister or Lay-person, hold any Conventicles or Meetings in private Houses,

Houſes, or other places within your Parish, for people of ſeveral Families to reſort unto, under the pretence of Preaching, Praying, Thanksgiving or Humiliation, contrary to the Lawes and Canons in that Caſe provided.

XVIII. IS there any Curate or Miniſter imployed under the Parſon or Vicar of your Parish? is he Admitted and Licenſed to ſerve in that Office by the Biſhop of the Dioceſe? and is your Parſon, Vicar, Curate or Lecturer, a man of a Sober, Honeſt and Exemplary Life? or doth he familiarly Converſe with Ungodly, Vitious, or Excommunicate perſons? is he a Frequenter of Taverns or Alehouſes? a common Gameſter at Cards, Dice, Tables, or any other unlawful Games? a prophane or obſcene Jeſter? a Swearer, Railer, Scoffer or Quarreller? doth he ſet Neighbours at variance one with another, or incourage them to Suits and Contentions? is he noted to be an intemperate Drinker? or vehemently ſuſpected of Incontinency with any perſon either within your Parish, or without? or doth he follow any baſe or ſervile Labour, whereby he is ſcandalous to his Function or Miniſtry?

XIX. Laſtly, IS any ſuch Miniſters Apparrel grave and decent both for Faſhion and Colour, as the Canons of the Church do require? or doth he wear his hair of an immoderate or unbeſeeming length? or do you in any other kind whatſoever find and know his Carriage and Converſation to be diſorderly or ſcandalous, and unbeſeeming a Miniſter of Jeſus Chriſt?

SECT. 2. Concerning as well Churches and Chappels with the Ornaments and Furniture thereunto belonging, as alſo Church-yards or Grounds ſet apart for Burial.

I. IS your Parish-Church or Chappel, or any part thereof, converted and employed to prophane, ſecular or common uſes, and what are thoſe uſes, and who they are that ſo employ them?

II. IS your Parish-Church or Chappel, and Chancel, kept in

in good and ſufficient Repair? are the Roofs thereof well covered with Lead, Tile or Slate, Windows well glazed, well ceiled within, the Floors well paved, the Seats well faſtned, and conveniently well placed, and all things ſo decently ordered, as becometh the Houſe of God, without any thing noyſome or unſeemly? and are the Seats of your Church in good Repair, and the Parishioners orderly ſet? or is there any contention or ſtriving for any Seat, or place among them? what are their Names?

III. HATH the Steeple or Tower of your Church or Chappel, or any part thereof, been pulled down? or have any of the Lead or Bells, formerly belonging thereunto, been imbezelled, ſold or made away, or removed to ſome other Church? in whoſe hands or cuſtody doth the ſame, or any part thereof, remain? Declare what you know, or have heard herein.

IV. IS there a Font of Stone, with a good Cover thereunto, ſtanding in a convenient place towards the lower part of your Church, for the Adminiſtration of Baptiſm? and is there in your Chancel a decent Communion Table for the Adminiſtration of the Lords Supper, covered with a Carpet of Silk, Stuffe, or fine woollen Cloth in time of Divine Service, and another Covering of white and pure linnen to ſpread thereupon, at the Adminiſtration of the Sacrament? and have you a Plate or Paten, and a fair Communion-Cup, or Chalice, with a Cover of Silver, and one or more Flagons of Silver or Pewter thereunto belonging? have none of theſe things been purloyned, deſtroyed or made away? or if they have, who did it, and what was the value?

V. WHETHER in your Church the partition between the Body of the Church and Chancel, is taken away? how long ſince, or by whom?

VI. HAVE you in your ſaid Church or Chappel, a convenient Seat, or Pew for your Miniſter to read Divine Service in? a Pulpit, with a comely Cloth or Cuſhion for the ſame?

a Bible of the last Translation in a large Volume, and two Books of Common-Prayer, of the latest Edition, set forth by Authority of this present Parliament, both of them well and substantially bound? have you the Books and Forms of Divine Service set forth for the Fifth of November, the Thirtieth of January, and the Twenty ninth of May? have you likewise the Book of Homilies set forth by Authority? a Book of Canons and Constitutions Ecclesiastical? and a printed Table of the Degrees of Consanguinity and Affinity, within which Marriage is prohibited and void in Law, hanging in some convenient place in your Church?

VII. HAVE you a comely large Surplice for the Minister to wear at the times of his Publick and Solemn Ministration in the Church, provided, and to be duly washed at the Charge of the Parish?

VIII. HAVE you a Register-book of Parchment, wherein ought to be Registred the Names and Sirnames of all such persons as are Married, Christened, or Buried within your Parish? together with the Names and Sirnames of both the Parents of the Children so Christened, expressing the Day, Month and Year of all such Marriages, Christenings and Burials? and is the Transcript thereof yearly within one Month next after the Twenty fifth of March, duly brought into the Bishops Registry?

IX. HAVE you likewise another Book of Paper wherein to Record the Names and Licences of all such Strangers as are admitted at any time to Preach in your Church or Chappel? as also a Third Book, wherein to enter and write down the Church-wardens Accounts, together with a strong Chest with Locks and Keyes wherein to keep the aforesaid Books, and all other the aforementioned Utensils and Furniture in safe Custody? and have you a convenient Bier for the Burial of the Dead?

X. Lastly, IS your Church-yard and Ground set apart for

Burials, sufficiently mounded and fenced with Walls, Rails or Pales, and decently kept from the Annoyance of Swine, and other Cattel? hath any person incroached upon the ground of the Church-yard, or misused it to prophane or common uses, or made any Door into it out of his own Ground or Habitation, without Allowance from the Ordinary? have any Trees there growing been cut down? how long since? by whom? and to whose use and benefit?

SECT. 3. Concerning the Houses, Gleabs and Tythes belonging to Churches and Ministers.

I. IS the House of your Parson, Vicar or Curate (with all the Out-houses thereto belonging) kept in good and sufficient Repair? or have any of the said Houses been defaced or pulled down by any private person, and by whom? what is the value as you think in your Consciences? hath any person incroached upon any Garden, Yard or Close belonging to your Parsonage or Vicarage-house, or cut up any Trees growing thereon, or changed or removed the ancient Marks and Bounds of the same?

II. HAVE you a true and perfect Terrier of all the Glebe-lands, Gardens, Orchards, Tenements or Cottages belonging to Parsonage or Vicarage? as also a Note of such Pensions, Rates, Tythes, and portions of Tythes, or other yearly profits either within or without your Parish, as belong thereunto? have any of the same been with-held from your Minister? and by whom, as you know, or have heard? is this Terrier kept in your Vestry, and a Copy of it delivered into the Bishops Registry?

III. HAVE any of the Ancient Glebe-lands belonging to your Parsonage or Vicarage, been taken away, or exchanged for others, without the free Consent of the Incumbent, and License from the Ordinary? when, and by whom were they so taken away or exchanged? and not imployed to the right uses?

SECT.

SECT. 4. Concerning the Parishoners.

I. IS there in your Parish any person a known or reputed Heretick or Schismatick? any Papist, Familist, Anabaptist, Quaker, or other Sectary, that refuse to come unto the publick Assemblies, Prayers, or Services of the Church? or that make Profession of any other Religion than what is established in the Church of England? impugning the Kings Majesties Supremacy in Causes Ecclesiastical, the Form of Gods Worship contained in the Book of Common-Prayer, and Administration of the Holy Sacraments?

II. IS there any person in your Parish that lieth under the accusation of a common fame, or vehement suspition of adultery, fornication or incest? or that harbor such incontinent lewd persons in their houses? are there any common Drunkards within your Parish, or common Swearers, or Blasphemers of Gods Name? or any that are noted to be Railers, unclean or filthy Talkers, or sowers of Sedition, Faction and Discord amongst Neighbours?

III. WHETHER any in your Parish have irreverently abused your Minister, or have laid any violent hands upon him, or disgraced his Office and Ministry by words or deeds?

IV. HAVE you any in your Parish that profane or mispend the Lords day, or any part of that day by an offensive Conversation, or by following their servile Trades or Imployments? or appoint or permit their servants or children so to do? are upon those dayes any shops kept open, or wares sold? or do then any Vintners, Inne-keepers, or other Victuallers and Sellers of Beer or Ale, suffer any persons to Tipple or Game in their Houses? Declare the names of the Offendors herein.

V. DOTH every person inhabiting or sojourning within your Parish, having no lawful Lett, duly Resort unto your Church or Chappel, upon every Sunday and Holyday appointed for Divine Service? do they then and there abide quietly with Reverence, Order and Decency, during the time of Common-

Prayer, Preaching, or other Service of God there used? and are there any among you, that forbear to partake of the Common-Prayers of the Church, and forbear to come upon His Majesties Proclamation, and come only to the Preaching? Specifie the Names of those that you know to be faulty herein.

VI. DOTH every person coming to Church, Reverently uncover his Head, and so continue all the time of Divine Service in the Church? do they all Reverently kneel at the Prayers, and stand up when the Creed and Gospel are read?

VII. ARE there any in your Parish that refuse, or wilfully neglect to send their Infant-children to be Baptized publickly in the Church, unless in case of urgent Danger, in which case, the Child may be Baptized at home by a lawful Minister, according to the Form and Rites appointed in the Liturgy? or do they send them to be Baptized in any other Parishes, or after other Form than is appointed? and are there any Infants or more aged persons in your Parish as yet unbaptized?

VIII. DOTH every Householder in your Parish cause their Children and Servants ignorant in the Principles of Religion, to learn the Catechism set forth in the Common-Prayer-Book, and upon notice from the Minister, send them to him to give an Account thereof, when he shall require it of them openly in the Church upon Sundayes and Holydayes, as in the Rubrick of the Common-Prayer-Book is appointed? to the intent that being well instructed in the same, they may be capable to be Confirmed by the Bishop? and are they sent and brought to the Bishop for that end?

IX. IS there any person in your Parish, who being Sixteen years of Age, and well instructed in Religion, doth not receive the Sacrament of the Lords Supper at least three times in the Year, of which Easter is alwayes to be one? and do any of your Parish refuse to receive the same kneeling, or from the hand of your Minister, repairing for it to other Parishes and Ministers abroad? or are there any Strangers not

not of your Parish, that forsake their own Church, and usually Repair to yours for it?

X. HAVE you any among you, that be denounced and declared Excommunicate for any crime committed? for how long time have they continued so Excommunicated? and do any of your Parish (not being of the same Family) usually keep society with them before they be reconciled to the Church, & Absolved?

XI. ARE there any living in your Parish, who have been Married together contrary to the Lawes of God, and within the Degrees forbidden? or any persons that being lawfully divorced, or rather separated from Bed and Board, have (both parties being living) one or both Married to some other? or be there any that being lawfully Married, & not separated or divorced by course of Law, do not dwell together as man and wife?

XII. ARE there any Married Women in your Parish, who after their delivery from the peril of Child birth, refuse or omit to make their publick Thanksgiving in the Church? and when they repair to Church so to do, do they then and there offer the accustomed Offerings?

XIII. ARE there any belonging to your Parish, who refuse to pay their Duty for Easter-Offerings to your Minister? or any that refuse to contribute and pay the Rate assessed upon them for the Repair of your Church or Chappel, for Bread and Wine used in the Holy Communion, and for such Books, Furniture and Ornaments (provided and bought) as be requisite for the performance of all Divine Offices there?

XIV. DO any of your Parishoners refuse to Bury their Dead according to the Form and Order of the Church of England? and are there any Wills and Testaments of persons dead in your Parish, that are not yet proved by lawful Authority? or are any Goods of persons dying Intestate, administred without a due Grant from the Ordinary? did any dying in your Parish, or elsewhere, leave any Legacy to your Church or Chappel, or to the use of the Poor, or to any other Pious and Charitable

table purposes? what were those Legacies, and how have they ben bestowed, or in whose hands are they detained?

XV. DO you know, or have heard of any Patron or other person in your Parish, having the Presentation or Gift of any Ecclesiastical Benefice, who hath made gain thereof, by presenting a Clerk or Minister to it upon any bargain either for money or pension, or Lease, or Reserve of Tythes or Glebe, or any part thereof, or upon any other Simoniacal Compact whatsoever?

XVI. IS there any strife and contention among any of your Parish for their Pews or Seats in your Church? have any new Monuments or Pews ben erected in your Chancel, or in the Body of your Church or Chappel, without leave from the Ordinary? have any late Tombe-stones ben erected in your Church-yard, whereby the Parishioners are prejudiced, and the Ground set apart for Burials is incumbred and lessened? know you any person or persons that have presumed to Brawle, Fight, Quarrel, or strike one another in your Church, Chappel, or Church-yard? if such, what are their Names?

XVII. DO you know any person who hath concealed the last Will and Testament of the dead? or administred such goods without Order? or having administred, yet do neglect to perform such Wills, or to pay Legacies given to the Church, Poor, or other Charitable uses?

SECT. 5. Concerning Parish-Clerks and Sextons.

I. HAVE you belonging to your Church or Chappel a Parish-Clerk, aged Twentie one Years at the least? is he of honest Life and Conversation, and sufficient or able to perform his Duty in Reading, Writing and Singing? hath he taken his Oath? is he chosen by your Minister, and doth he duly attend him in all Divine Services? are his Wages justly paid unto him? or who with-holdeth the same from him?

II. DOTH he or your Sexton (if you have any such) with diligence and care lock and open the doors of your Church at due times? is any thing by his Default lost or spoiled in the Church?

Church? and doth he keep your Church or Chappel clean from Dust, Cobwebs, or other Annoyance? doth he toll or ring the Bells at the due accustomed houres before the beginning of Divine Service, Morning and Evening, that the people may be warned to come unto the Church? and when any person is passing out of this Life, doth he upon notice given him thereof, toll a Bell, as hath been accustomed?

SECT. 6. Concerning Hospitals, Schools, School-Masters, Physitians, Chyrurgions and Midwives.

I. IS there any Hospital, Almeshouse, or Free-School founded in your Parish? who was the Founder, or is now the Patron or Visitor thereof? and what is the yearly Revenue or Stipend belonging to the Governors, or Masters of the same? is the same ordered and governed in every respect as it ought to be? and are the Revenues thereof rightly employed, according to the intention of the Founder, and of such Grants and Ordinances as have been made concerning the same?

II. DOTH any man keep a publick or private School in your Parish, who is not allowed thereunto by the Bishop or his Chancellor? is your School-master of sound Religion and good Life? doth he teach his Scholars in the Catechism of Religion, compiled in the Common-Prayer-Book? doth he cause them upon Sundayes and Holydayes orderly to repair to your Church or Chappel, and see that they behave themselves there quietly and reverently during the time of Divine Service and Sermon?

III. DOTH any man in your Parish practice Physick or Chyrurgery, or any woman take upon her to exercise the Office of Mid-wife, without Approbation and Licence from the Ordinary, or other Licence equivolent?

SECT. 7. Concerning Church-Wardens and Sidemen.

I. ARE the Church-Wardens of your Parish yearly & duly chosen by the joint consent of your Minister and Parishoners? or are of them by your Minister, and the other by the Parishoners, in defect of their joint consent. II.

II. HAVE the former and last Church-Wardens given up their just Accounts to the Parish, and delivered up also to the succeeding Church-Wardens the monies remaining in their hands, together with all other things belonging to your Church or Chappel?

III. DO you the Church-wardens and Side-men take diligent care, and see who of your Parishoners be absent from the Divine Service in your Church or Chappel upon Sundayes and Holydayes? and if you find any to have absented themselves without a sufficient Cause, do you by Warrant from some of the Justices of Peace, levy of them, by way of distress upon their Goods, the sum of Twelve pence for every such day of their absence, according to the Act of Parliament in that Case provided? and do you distribute the several sums so levied, & other alms given to the poor of the said Parish, according to the Act of Parliament?

IV. DO you note them that come late to Church after Divine Service is begun, or without lawful cause depart before it be ended? do you suffer none to stand idle, or talk together in the Church-porch, or to walk in the Church or Church-yard, during the time of prayers, Preaching, or other Sacred Offices, to the disturbance of the Minister and Congregation?

V. DO you take care to hinder, and not to suffer any misbehaviors or disorders to be done by men, women, servants or children in your Church or Chappel? are you careful that none of them sit, lean, or lay their hats upon the Communion-table? & are you diligent to restrain all such things as may tend to the disturbance of Divine Service, or the Congregation?

VI. DO you against every Communion provide a sufficient quantity of fine white Bread, and of good Wine, according to the advice and direction given you by your Minister for the number of Communicants?

VII. DO you cause all Strangers that Preach in your Church or Chappel, to subscribe their Names in a Book provided for that purpose?

VIII. HAVE any in your Parish given the Church-Wardens or Sidemen, or either of them, evil words for doing their Duty according to their Oath and Conscience, in making Presentment for any default?

IX. DO you know any matter or cause which is a breach of the Laws Ecclesiastical not here expressed, present the names of such as are faulty?

ADVERTISEMENTS.

THE Church-Wardens are required and charged conscionably to perform their Office, and duly to consider the obligation of their Oath, and the danger of Perjury. For as the true discharging of their Office, is the chief means whereby publick disorders, sins and offences in their Parish may be reformed and punished: So if they wilfully refuse, or omit to present such crimes or faults, as either they know to have been committed, or otherwise have heard of by publick Fame, then in such Cases, the Bishop and his Officers are to proceed against them, as in Cases of wilful Omission and Perjury.

When you have seriously considered of these Articles, you are to write an Answer or Presentment particularly and truly according to your Consciences, and to bring your Presentments to the Visitation, subscribed with your hands. FINIS.